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Nora Broughton. After an hour of "genuine fun," tempting refreshments were served.

THE JOHNSONIAN

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SATURDAY, OCTOBER 24, 1925

GIFTS

Has it ever occurred to you that every single possession which you have is a gift? Your life itself is God's free gift to you. Your home, your opportunities, your culture are offered you by the civilization in which you find yourself. Your mother's love, your comrade's friendship, the books you read, the music you enjoy, are freely given you; even the food you eat and the clothes you wear are yours through another's service.

Realizing this, you awake to the consciousness that the gifts of life which so bountifully come to you are not your private treasures, but your trust. Your riches, knowledge, talents and love are great in proportion to the use you make of them, the good you let them accomplish.

Consider riches, by way of illustration. You can hoard money; but money does not have power until it is in circulation, and the extent of its power is proportionate to the extent of its circulation. The same is true of gifts—use vitalizes, strengthens them. Whenever you use a gift for some service to your fellows you are giving currency to that great power which God has placed in your hands. This use of power is man's greatest purpose in life, his reason for being; it is the means by which he grows.

To come from generalities to particulars—wouldn't it be a splendid ideal if we could apply this broader ideal of giving to our Y. W. C. A. Budget Campaign next winter? Too often, when called upon, thoughtlessly pledge the amount suggested by their next-door neighbor, and unconscious of what they are pledging to support, dismiss it from their minds until pay day. But "the gift with out the giver is bare," so let's each and every one give our individuality with our gifts this year. Don't make it automatic, but put sacrifice, interest, service, into the spirit of your gift, that it may be worthy of your best self, and the work which it is furthering. E. H. A.

CHARACTER FLAWS

Why do many people who calmly admit that they have certain faults seldom take active steps toward removing them, or at least modifying them, so that there may be fault greater than allowing imperfections to remain when no efforts have been made to suppress them?

We must mold our own characters, though they may be influenced by other lives. The actual process of forming good or bad traits is the individual's responsibility.

Faults are very readily seen in others, but are less obvious to oneself. It is a common occurrence to hear discussions of some one else's points of excellence or, more frequently, failure. What an improvement in society would follow if too often people were as eager to discover their own faults and seek to eradicate them! How much better than to harm will result.

If we are convinced of flaws in our lives, it is unquestionably due to ourselves to try to eliminate them. Position in society depends to a large extent on character. Everyone wishes to be esteemed and to be grouped with influential people. Defects which may appear trivial are frequently deciding points in one's advancement. To be con-

scious of a fault and to ignore the importance of removing it is unjust to the individual, to say nothing of his fellow man.

An unknown imperfection is to some degree excusable. One which is known deserves no leniency in judgment. Let us seek out the faults in our characters and supplant them, thus enhancing our worth personally and as a member of society.

M. M. S.

TRUTH VERSUS GOSSIP

A breath of news is constantly passing within our walls, and our minds seem eager to grasp this gossip. Once we have it in our possession, we do our full duty in spreading to others the things we have heard. When again we meet with the news, we are scarcely able to recognize it as being the statements we have made. We hear, repeat what we imagine was said; others hear, and repeat, each one adding to her story until it is entirely made over.

Do we believe that "a mixture of a lie doth ever add pleasure?" We say, perhaps, there is fun in it, but we know there is no joy in falsehood; and we should not deceive our friends and those about us in thinking that there is. Is it because we do not think of what we are doing that we allow ourselves to say some things? We should think more of our honor, and that what we say may hurt another. If we have some bits of news, and a question arises in our minds as to the veracity of each statement, let us defer repeating them until we can verify their truth. G. S.

WINTHROP—AND BEAUTY

I have read in books of the glory of the Indian summer. I have looked and found it on the Winthrop campus. My thought of autumn as something to dread—a season that inspires the vague wanderings of a poet, and I have found it here, in all its glory, to be enjoyed and admired.

Should you hear the call of wanderlust which comes to many in the autumn, there is a winding path on back campus that curves just enough to pique the curiosity, and leads through the trees—trees whose gay spangles of leaves dip down to brush the face. They are leaves in which are the red-gold of the dying sun, your cheeks of moonlight—a bit of green, and a soft russet brown.

On front campus there are trees which look like great golden balls and others whose leaves flutter in the wind so that one would almost be listening to hear them tinkle as tiny bells.

A glance out of the north windows while in chapel reveals a great oak tree on which are clumps of red leaves which look like huge red apples.

In the summer, the flowers in the beds arrayed themselves in dainty pastel shades which blended softly with the green of the trees. But now the beds flash back bright, riotous colors and royal purple to vie with the wild, stormy color of the trees.

There are a thousand gay, alluring colors to look for and over all the air is a sweet wind blowing—a wind which has just a nip in it which brings color to the cheeks and makes the blood tingle. There is joy in the air—the joy of being alive.

While we are of Indian summer, of beauty and joy, we fail to see that they are all here—on the Winthrop campus—free for the taking.

ELIZABETH LUZANNE MILLER.

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NEW MOON

Shimmering with transient gold
Waving in the fading light,
Golden fancy, faint and pure,
Princess of approaching night,
Dainty little wishful creature,
Laden down with lovers' dreams,
Bearing through the pallid west
Hope's bright rays and fancy's gleams.
Slim and graceful as of flame
In the whispering, velvet dark,
Through the evening passes on.
Like a breath of heaven it came—
Little, fragile, elfin bark—
Just a whisper—then is gone.

—Sara McGee.

THE WINTHROP GIRL'S CREED

I believe in Winthrop College, my Alma Mater, whose aim is to educate the individual student, not so much in the mere knowledge of textbooks as in the right principles of living and to develop not only her mind but her character.

I believe in Winthrop's ideals of service; that every girl owes a duty to her State, to her country and to her God. I believe in woman's right to an education and to an opportunity to serve, the principle to which our college owes its existence through the sacrifice of effort and noble suffering of our honored president.

I believe in her student government organization as a government of the students, for the students and by the students.

I believe in the all round development of the girl, physical as well as mental and moral; that every girl should strive to have a strong, healthy body, a fit dwelling place for a soul, and a pure soul.

I therefore believe it is my duty to my college to love her; to obey her regulations, to support her student government and prove my devotion to my college by so incorporating in my own life the high standards of true womanhood and high ideals of service for which she stands. I believe by contact with my life, others may grasp them, and keep the Winthrop spirit alive through the ages.

ROSALIE ANDERS.

MY WINTHROP CREED

I believe in Winthrop College first, last, and always.

I believe in her fairness and her squareness, built up for long years upon the foundation of honor, truth, and loyalty, and all before us not only in word but in example.

I believe in her government, in which honor has planted her laws upon the hearts of the students—in her womanhood, blessed with freedom, equality and trust friendship—in her lessons, taught not only in the class-room, but revealed in the lives of her students.

I believe in Winthrop College as the promoter of strong minds, healthy bodies, and, above all, a sense of the best things of life and a means of their attainment.

ELIZABETH LUZANNE MILLER.

THE SCHOOLHOUSE

I am the schoolhouse—I am of many-storied stone, soaring above any city thoroughfare, or I am a mere cluster of weatherbeaten boards in a wilderness that is trackless save for the path leading to my door.

I am the guardian of the hopes of every generation, and I am true to my trust.

I, me all things are equal; in me are no distinctions among those who come to me except the paramount distinction between those who are proud to serve and those who seek only to be served.

It is my duty not alone to teach, but equally to learn; to keep perpetually a light upon my altars, kindling them forever afresh from the inextinguishable flame that burns in every young heart, the sacred fires of love of knowledge and love of freedom and love of country, for as I succeed, America succeeds. I am true to democracy.

I am the schoolhouse.—American Legion Weekly.

An English clergyman was telling his flock about the terrible effects of strong drink and concluded his sermon with these words: "I hope the day will come when every bottle of this cursed liquor will be taken away to the nearest river and emptied. We will now sing hymn No. 201, 'Shall We Gather at the River?'"

Preacher (to little boy).—"Sonny, you shouldn't be wasting your whole Sunday afternoon by playing in the yard. Why don't you go in the house and read your Bible?" Johnny—"I'm not wasting my time. Ben Franklin is in the parlor spooning with sinner and is paying two bits an hour to stay out here and watch for Fa and Ma."

Student:—"How's the chicken today?" Waitress:—"Fine; how are you?"

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Most of them, especially the athletes, are overworked," Prof. H. S. Canby, Yale.

"Misdirected labor, though honest and well intentioned, may lead to naught. Among the most important things for the student to learn is how to study. Without knowledge of this his labor may be largely in vain," Prof. G. F. Swain, U. I. I.

"To students who have never learnt 'How to Study,' work is very often a chastisement, a flagellation, an insupportable obstacle to contentment," Prof. A. Inglis, Harvard.

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"Coincided" Personality?
Have you ever heard the expression, "coincided personality," and have you wondered what the two words meant? This term has been applied to money. Perhaps you ask, "What has personality to do with money?" We might have been more concrete and specific by saying, "How does a person stamp her character on the money she spends?"

I should say that we lend personality to our money through the way in which we dispose of it. No one, no matter how rich, can rid herself of her responsibility in the intelligent use of her money. Since our lives are inescapably interwoven one with another's, free we cannot say that in this respect or in that respect we are free to do as we choose, then we cannot say that it is our business as to how we spend our money.

Second, but a second, if you will, and think of your position in the social ladder. Perhaps you stand on the middle rung and perhaps you have looked up at those near the top with eyes that long for the little necessities of life. Did you never realize that there are others many rungs below you who are looking up at you with eyes that long for the necessities of life?

Surely you have seen that look in upward gaze of small, undernourished mill children and surely if you have ever joined in games with these little misfits of the social regime you have felt their need in the feverish clasp of their bony hands.

We say mill children because this section abounds in mills. Yet think, if this is the condition in our country, what must it be like in a country ravaged by war where a child even before birth can not be given sufficient nourishment and must sometimes go through life with a withered arm or an undeveloped leg for want of the necessities of life.

We may seem to have wandered from our discussion of the term, "coincided personality," but it only seems so. Let us imagine that we have sent a sum of money to a child's hospital in France. We have merely given it and there is an end to it, with nothing to show for it unless we have the imagination to project ourselves into that hospital and see the children there whose needs have been partially answered with our money.

If we can do that, then we have growing personalities and the very spirit in which we have given our money is in some indelible way stamped upon it for good and lends power to it.

Rebuilding and Building
Since we have, during the past four or five years, contributed so generously in interest and money to the Friendship Fund, we are, of course, interested in knowing where those gifts went and what the results of the moneys. "For where your treasure is, there will your heart be also"—for surely our heart went with our gifts.

There are innumerable phases of the European Student Relief Work which have been accomplished through the Friendship Fund. There began in 1920 the rebuilding process in Europe, and the students, being essential as leaders in future progress, had to be saved from the condition of starvation and physical suffering and despondency. Relief work was begun in Vienna by the World Student Christian Federation and the Society of Friends. It spread to Switzerland, Germany and Czechoslovakia. On August 7, 1920, at the conference of the W. S. C. F., the "European Student Relief" was formed to carry on this work. This is a child of the W. S. C. F., that international student organization to which you belong through the Y. W. C. A., and of which you know a good deal. Of course you remember the things Betty Webb told us last spring about the meeting at High Leigh.

Work went on into Poland, Hungary, Estonia (one of those new countries formed after the war, located in northern Europe west of Russia and south of Finland), Turkey, Asia Minor, the Baltic States, France and all corners of Europe. Student kitchens were put up where they could get a meal. Buildings, tents, living on one meal a day, and that consisting of corn and bread. Clothing was given out. Shelter for refugees and dormitories were erected.

Then there grew a greater thing: student unity and student oneness. First, naturally. For example, in Poland, where there was the problem of organizing a new State, the university men were the only hope of building up creative leaders. "To start the wheels of national life and keep them going." And in Germany, a defeated nation that had to be rebuilt along new ideals, there developed a wonderful system of self-help, working for and with each other.

Secondly, international results began to come out of the work. Nations that had, a few years before,

been at war, were now helping each other to rebuild. On April 8, 1922, the first conference was called by the European Student Relief at Turin, Czechoslovakia. The students of hostile nations came together with doubts and distrusts, for there was the bitterness and misunderstanding that must needs be with war. But after a few days of fellowship, something like renewed faith came out of it and a conference was called for the following year at Parod, Hungary, which is significant because the Hungarians were so skeptical about the first that they made the E. S. R. promise protection to their students going to Turin. The third conference was held in 1924 in Elmer, in Germany, and the fourth was this summer, in Gex, France, a little town, just across the border from Geneva, Switzerland.

The best of the student life of Europe is wrapped up in this new relief, not physical now, but spiritual. They have rebuilt materially, now they will build spiritually. They wish a new understanding and there is increasing belief in ultimate fellowship and good will among nations, that will recognize the contention that another culture has to make and will appreciate, not oppose, another's viewpoint. There was a beautiful, practical example of it in Germany this summer. In the University of Leipzig, one of the oldest in Germany, there is a large memorial in the entrance hall, erected by the students to more than a thousand Leipzig students who died in the war, fighting for what they thought was right. Last year, by a voluntary student contribution, a large sum was raised to put up another monument, but as a result of this new desire for understanding and building up peace through contacts with people, they are giving that money for a scholarship fund to send their students in to other countries and to bring other students into Germany.

The International Student Service, which is the new name of the E. S. R., needs your material and spiritual support now more than ever. Where you responded before to actual suffering and to rebuilding, now you are asked to contribute your support to building up international understanding. Is not life greater than the body? Are we loyal citizens of the world?

Would you like to do something to help do away with war? None of us hopes in war and we all know that there are causes of war existing always which are smoothed over and side-tracked, or obstacles that are gone around. We know that we can build up harmony between States by mutual understanding. One way that we can help build up harmony in the world is to make possible more international contacts by contributing to the Friendship Fund. M. R. S.

Miss Faris Askew was a guest at the college for the week-end.

Mary Lou McKinnon is spending several days in Hartsville.

Leona McCaskill's brother from Clemson visited her Saturday.

Rose Young spent the week-end at her home in Chester.

She Beat Him to It
"When you proposed to Miss Jenkins," asked Jack, "did you tell her you were unworthy of her?"
"No, I didn't," replied Anna. "I was going to do so, but she told me first."

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Here and There

(Edited by Helvie McNair)

A new type of examination is a test of social intelligence, which was discovered by Dr. Fred A. Moss, associate professor of psychology in the George Washington University. When the results of the examination are in, the professors are supposed to know which members of the incoming class are good mixers, which are quick to size up situations and people, and which are likely to get along in positions where they must lead other people.

The new test deals with practical conditions. Ability to remember names and faces, to size up a series of social situations, to read emotions from facial expressions, and to show a reasonable amount of information in art, science, literature, politics and sports, is measured by different kinds of carefully worked out problems.

Dr. Moss's social intelligence test has been used before. Parts of it have been employed in the selection of policemen in Los Angeles and in New York State, but this is the first time that a university has attempted to catalog its Freshmen from the social angle.—Wellesley College News.

Esperanto, the international language, is to be taught at Vassar this fall as a psychological experiment. With the growth of international organizations and the development of the radio, the demand for such a language is becoming yearly more apparent. After several attempts to formulate a suitable system, Esperanto with its simple and logical grammar, has been adopted, and is now in actual use at conferences.—Vassar Miscellaneous News.

Smith College has opened this fall with a new system of attendance. Each student whose academic standing is satisfactory may make her own decisions in regard to which classes in her courses she needs to attend in order to maintain her grades, and how often. Compulsory attendance, however, is required before and after Thanksgiving, Christmas and spring holidays, and at the beginning of each semester.—Christian Science Monitor.

Setting a new and interesting precedent, the editors of the Harvard Crimson have published what they call "Confidential Guide to the Curriculum," which is in reality a critical catalog of undergraduates' reactions to the more popular and well-known courses offered by the college. Included in the list are descriptions of over 40 courses, in which neither the professors nor their methods are spared.

Brenan students, after a period of several years, have again instituted for the Sunday evening program, the lowering of the flag at sunset. They march out singing "America," form a circle around the flagpole and stand at attention as the bugle sounds retreat and the flag is lowered.—The Colonade.

Lectures are a survival from the Middle Ages, due to the fact that universities have not yet adapted themselves to the invention of printing. For the best students lectures are a mere nuisance. Teachers should have discretion in this matter and be able to exempt certain of their pupils, if satisfied that they are not wasting their time.—Exchange.

Band: "The shoe horn."
Jazz: "What can you play with a shoe horn?"
Band: "Foot notes."—The Pointer.
Jazz: "What instrument do you play?"

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"I didn't see you in church last Sunday."
"Don't doubt it. I took up collection."

Child (innocently): "Mother, how did dad become a professor at the university?"
Mother: "So you've begun to wonder, too, have you?"

"Give me an ice cream cone, please."
"Five or ten?"
"Just one."

Customer: I would like to buy a landscape.
Artist: I have none now. Could you come back in fifteen minutes?

Bobby: Why were you kicked off the glee club?
Bob: I had no voice in the matter.

Chapel Speaker (after 40 minutes of the usual): "—and so at twenty I faced the world with 50 cents and a clear conscience."
Bored voice from rear: "What happened to the conscience?"

Doctor: Your throat is in bad shape. Have you ever tried gargling with salt and water?
I should say so. I've been shipwrecked twice.

"When the water boils away it will be mist," sighed the tea kettle sadly.

Anatomical Geography
I know a little flapper.
She's dumb beyond compare.
She keeps on asking questions,
Like when, and why and where?
I told her she was pigeon-toed.
Then, with her baby stare,
She looked at me quite silently.
And calmly queried: "Where?"
—Technician.

"Just had my watch fixed and it's shill wrong."
"Why, what's matter with it?"
"Blame thing'sh pointin' to noon an' it'sh midnight!"—Ex.

Friend Husband (telephoning from the office): "I'm not coming home tonight, dearie."
Poor Wife: "May I depend on that?"—Tech News.

Doctor: "Gargle your throat twice a day with peroxide."
Sweet Young Thing: "But why should a brunette like me have blonde tonsils?"—Technique.

"Help! Help!"
Father (over the banister): "What's the matter, Mabel?"
Excited Male Voice: "It ain't Mabel calling for help."

Fully Informed
The Boss: "I'm afraid you are not qualified for the position; you don't know anything about my business."
Applicant: "Don't I, though! I'm engaged to your stenographer!"—Ex.

"What do you do when you are kissed?"
"I yell."
"Would you yell if I kissed you?"
"No, I'm still hoarse from last night."

She: "Don't you love driving?"
He: "Yes; but can't you wait until we get out of town?"—Ex.

Heavy Duty: "My ethics class was so entranced today that they remained in the classroom two hours after the period closed."
Placid Male Voice: "It ain't them up?"—Technique.

"There comes the patrol wagon."
He: "Yeh. Your dad's coming home in style tonight."

Tourist: "Do you have to see a doctor before you get hoarse in this town?"
Native: "No; afterwards."

The curious pedestrian stopped where a man was working in his garden, and, wishing to be friendly, he said:
"I say, my friend, how deep is your lot?"

The man looked up from his work. "I really don't know, stranger," he said, "I never dug down far enough to find out."

"Darling," said his young bride, noticing her husband had barely touched the dessert she had prepared as a surprise, "how is the frozen pudding?"
"Well, dear," replied her husband, "it was cold."

Prince of Wales, Please Copy
"Have you improved your riding lately?"
"On the contrary, I would say that I've fallen off quite a bit."



Mr. and Mrs. J. W. Hellams and family, of Laurens, visited their daughter, Edith, on Sunday.

Mrs. W. C. Smith visited Marion Beach Sunday.

Mrs. J. B. Gaston visited her daughter, Jo, Sunday.

Sallie Faulkner's father visited her Sunday.

Mrs. Sullivan visited Neil Horton Sunday.

Louise Hunter's father came to see her Sunday.

Mrs. McFadden, of Fort Mill, was the guest of her daughter, Margaret, Sunday.

Mrs. Hough, of Lancaster, spent Sunday with her daughter, Mary Emma.

Ruby Templeton's father spent Sunday with her.

Mrs. Blair spent Sunday with Halie and Jessie Blair.

Lila and Benita Atkinson's father visited them Sunday.

Annie O'Bryan's father visited her last week-end.

Estelle Williams' mother spent Sunday with her.

Mr. and Mrs. C. W. McGee, of York, visited their daughters, Sara and Kathryn, Sunday.

Evelyn Mitchell has gone home to recuperate after an operation for appendicitis.

Mrs. Klugh spent the week-end with her daughter, Janette.

Jane Darwin spent the past week-end in York.

Rebecca Fitzhugh spent the week-end with her sister, Nancy, at the college.

Mr. and Mrs. Reece spent Sunday with their daughters, Minnie and Elizabeth.

Mr. Fant, of Green, was a visitor on the campus Sunday.

Mr. and Mrs. David Redfern and family spent Sunday with Sara Belle Redfern.

Mrs. John Hursey, of Chesterfield, spent Sunday with her daughter, Merita.

Misses Priscilla Shaw, Marguerite Cuttino, Margaret McCollum and Lilla Mae Shaw, of Sumter, were week-end visitors on the campus.

Miss Mary Miller spent the week-end at the college as the guest of Ruth Goodson.

Miss Edith Carroll, who is teaching in Charlotte, N. C., visited her sister, Frances, for the week-end.

Miss Mary Joyce, of the class of '25, was a visitor on the campus for the week-end.

Adelaide Henderson was a visitor in Rock Hill for the week-end. She came to attend the wedding of Miss Elizabeth Brown.

Agnes Dixon was called home last Sunday on account of the death of her mother.

Miss Edna Jordan, of Hartsville, visited her sister, Mildred, this week-end.

Mr. and Mrs. Tom Holt, Jr., of Staunton, Va., visited their cousin, Frances Baugh, on Tuesday.

Frances Baugh spent the week-end at her home in Greenville.

Mildred McCollum, of Sumter, visited her sister, Margaret, on Saturday.

Mary Carroll, of the class of '25, visited her sister, Frances, for the week-end.

Mr. and Mrs. Lathrop, of Charleston, spent the week-end with their daughter, Martha.

Miss Dorothy Porter, of the class of '25, was a visitor on the campus Saturday.

Mrs. Harbig and Janet White, of Sumter, an old Winthrop graduate, spent the week-end with Mrs. Harbig's daughter, Carolyn.

Mary Elizabeth Carnes, Eleanor Hand, Ellen Manship and Grace Jordan spent Sunday at their homes in Hartsville.

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